THE REWARD Of the WICKED,

Preached in a Sermon at *Lir-field* in *Suſſex*, and publiſhed at the requeſt of ſome well diſpoſed Chriſtians.

By HUMPHREY EVERENDEN.

The ninth Edition.

Eccleſ. 11. 11.

Rejoice, O young man in thy youth, and let thine heart cheer thee in the dayes of thy youth, and walk in the ſight of thine eyes: but know that for all theſe things, God will bring thee to Judgement.

GLASGOW, Printed by *Robert Sanders*, One of His Majeſties Printers, 1696.

TO THE
Christian READER

The means of Edification in th Holy Scripture (gentle Reader may all be referred to three heads Instructions for all. Consolations fo the oppressed. Threats for those tha erre, and are obstinate. These make threefold cord, whereby God laboure to draw mankind to this end. Her hast thou one strain twisted, viz. th judgement or death of the damned. I therefore Gods mercies cannot allur thee to love him, here hast thou hi judgements to scourge thee that tho mayest fear him, that beginning th wisdom in fear, thou mayest so leap to love him, that his judgements bein bitter to thy taste, may cause thee seek to try how good he is in his mer cies. God give his blessing to his or ordinance for thy good.

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A SERMON Preached at *Lurfield in Sussex.*

Matth. 25. 46. *And these shall go into everlasting pain.*

THE recompence of the Righteous, and the reward of the wicked, described in this verse, are both declared to be everlasting. the one imbracing the other despising an eterna Majesty. These that shall go into everlasting pain, are the mercilesse, the cruel and hard hearted and with them all that go not into life eternal, *those that shall not inherit the Kingdom of God.*

Our Saviour Christ describing the punishmen of the damned, in the parable of the Tares he weth that by his Angels they shall be boun up into bundles to be burned: teaching that the tha

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Our Saviour Chriſt deſcribing the puniſhmen of the damned, in the parable of the Tares he weth that by his Angels they ſhall be boun up into bundles to be burned; teaching that the tha

that participate in sin shall be partakers up
punishment: and further that their Judgemen
shall be irrevocable, their misery remediless, the A
estate helpless, for whom God bindeth, who cri
be able to loose? ng

Curious division of the words I purposely omit
observing the general instruction which araise u
out of the words, without wresting of them, B
digressing from the true meaning of them. er

The ungodly shall assuredly receive the punish
ment of eternal damnation at the day of Judge
ment. e

This doctrine is further confirmed by sundri
places of Scripture. H

In *Matthew* 13 is taught, that the Angels shal
gather together the tares that is the children T
the wicked, *and bind them into bundles to bur*
them. aj

In the 20 of the *Revelation* is shewed tho
death and *hell*, that is the heirs of *death* and *h*
were cast into the lake of fire, which is the secon
death.

In the 21 of the *Revelation* is threatned, tho
the fearful and unbelieving, and abominable, a
murtherers and whoremongers, and sorcerers, an
idolaters, and all liars shall have their part in the la
which burneth with fire and brimstone, which is t
second death. I

Tribulation and anguish (saith Saint *Paul*) *sh*

s upon the soul of every one that doth evil, of the Jew
nel, and also of the Grecian.
cheAnd in his Epistle to the Thessalonians that Jesus
Christ shall shew himself from Heaven, with his mighty
Angels in flaming fire, rendring vengeance to them
omt do not know God, and which obey not the Gospel
ifeour Lord Jesus Christ.

, Because the Justice of God doth exact and
erre, that as every man doth sow, so he shall
nisp, and therefore he that soweth to the flesh of
dge flesh shall reap corruption, as on the other
e, he that soweth to the spirit, doth of the
ndrit reap eternal life.

How doth it stand with Gods Justice to punish
shæmporal offence with an eternal punishment?
en The wicked are justly punished for these causes.
bucause their sins are an offence of an eternal
ajesty. 2. Because they neglect an eternal
thod propounded, and set before them, which
d h: obedience they may obtain; and so choose
cornal misery through walking in disobedience.
Because if they did live eternally, they would
tho sin eternally. 4. Because the damned do
an eternally, their transgressions is coeternal with
aeir punishment; as therefore they shall ever
lamain in torment, so shall they for ever remain
s t unbelief impenitency blasphemy: so that their
nishment is not larger then their sins deserving
shi

For the opening of this Doctrine, two things are to be considered. First, wherein the damnation of the wicked consisteth Secondly, How long their punishment extendeth. For the first, the damnation of the wicked standeth in a twofold punishment, called *pœna damni, & pœna sensus*, punishment of loss, and the punishment of sense.

The punishment of loss, is a separation from the presence of God, and from all joyes, and pleasures attending the same. This is that which the Apostle teacheth, that they shall be punished with everlasting perdition from the presence of the Lord and from the glory of his power. How great a misery this is, may appear, in that they are separated from Gods presence, are separated from all joy and pleasure, between which and extream sorrow, and misery there is no mean. In Gods presence (and not else where) is fulness of joy, and at his right hand (and no where else to be found) are pleasures for evermore: And for this cause our Saviour Christ accounteth it the greatest happiness of the pure in heart that they shal see God: And *Cain* accounteth it not the least judgement that should befall him here on earth that he should be hid from the face of God. It were so grievous to *Cain* to be separated from the place of Gods Worship here on earth, which is but a type of the separation in the life to come: how grievous then must it needs be to the damned

hi…e life to come to be indeed excluded from the
na…y of God, and happineſs of the glorified:
w… he puniſhment of ſenſe is the inflicting of tor-
…rts, and miſeries, both on ſoul and body; for
of…ſhall be the miſery of the damned, that they
ſe…ll not reſt without joy, and ſorrow but as they
nſ… be deprived of al happineſs, ſo ſhal they be op-
…preſſed with all unhappineſs as they ſhal be debar-
… of all delight and pleaſure ſo they ſhall be filled
wh… all unſpeakble torments, by many th ngs are
niſ…ir torments expreſſed in the holy Scripture,
…ceſt terrible, and moſt painful.

Our Saviour Chriſt ſaith, *Their worm never dyeth*
n t *their fire never goeth out*, and again *Caſt that*
epe *rofitable ſervant into utter darkneſs, there ſhall be*
ch…*nping, and gnaſhing of teeth, Matth.* 25 30. with
n…ny the like paraphraſes and denominations ex-
…luſſing the like. Now if nothing can be more
re…ible then utter darkneſs, being that plague of
…*Ægypt*, which next to the death of the firſtborn
…it…ſt of all moved *Pharaohs* hard heart: if nothing
t…re painful inwardly, then the gnawing of the
he…art with the teeth of the ſerpent; if nothing
…ot…ardly then the heat and burning of fire; yea,
…othing more intollerable then the continuance,
om…heſe torments without ceaſing or intermiſſion
…is…n ſurely by theſe deſcriptions the Lord would
e: …e us know that the puniſhment of the damned
am…oſt intollerable and ſo great as the fury of Gods
wrath

wrath against sin can kindle, and the rage of Sh
can inflict.

Now the reasons that the damned do su
not only the punishment of loss, but of sense,
is, that they do not only lose the benefit of
fort, but are also tormented, are these: Firs
the punishment, of loss. Because they neg
and despise the true good grace and glory off
unto them yea, and GOD himself, the founta
all good, and therefore it is equal, and just
their punishment extend to this that they be
rated from GOD and his Glory from all good
happiness. For GOD will forsake them
forsake him.

Secondly, of the punishment of sense, bec
they have chosen to follow that which is evil,
forbidden unto them, therefore it is just tha
reward of their own hands be given unto th
yea, it is equal *Prov.* 5. *that his own iniquities*
the wicked himself, and that be holden with the
of his own sin.

As for the second consideration, How far
punishment of the wicked doth extend, it is evi
that it extendeth.

First, to every one, without respect or differ
of persons or properties, to old, young,
poor, weak, and mighty, noble and ign
wise and foolish, *Tribulation and anguish shall be*
the soul of every one that doeth evil, Rom. 2. 6.

f *Shet is prepared of old; it is even prepared for the*
g, *he hath made it deep, and large, Isaiah* 30. 33.
fu ondly, to every part of the damned both to soul
e, body; yea, to every part of either of them so
f not so much as *Dives* tongue can be free from
fir heat of this torment, *Luke* 16. 24. Thirdly
eg the uttermost extremity, for it shall be the
off reamest torment that may be the breath of
nta is fury kindling it *Isa* 30. 33 and being without
uft pitying or commiseration: *For there shall be*
oe *dgement merciless to him that sheweth no mercy, Jam.*
od 3. Fourthly, to be without ceasing, or inter
m lion, so that it shall be restless without so much
he refreshing of a drop of water, which were
pec al thing in such a fire, to cool any part of the
il, mented; and therefore our Saviour Christ saith
ha he place before nam'd *that their worm never*
th *dth, and their fire never goeth out*: the worm biteth
tie ong as he liveth and the fire tormenteth so long
he t burneth. Fifthly, to eternity, for it shall be
rlasting without end, and therefore it is not
fat y called fire, to express the greatness of it, but
evi rlasting fire, to express the continuance of it,
tth. 25. 41. Which causeth me to remember
ffer at one saith in his meditations: If the damned
; re to continue in their torments but a thousand
ign usand years, yet had they some hope, if but so
l be ny years as there are stars in the sky, sands on
6. sea, grass on the ground, and dust on the face

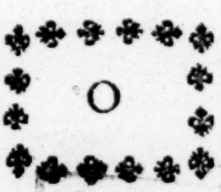
of the earth in the greateſt drought, yet ſhe
there be an end; nay, if but ſo many thou
thouſand years as are ſtars in the sky, ſand or
ſea, graſs on the ground, and duſt on the fa
the earth yet ſhould there be one day an end
their torments, but their miſery is far otherw
for ſo many thouſand years being ended, ſo mu
thouſands of thouſands are again to begin, wh
alſo ever ſhall begin, and never ſhall have end
Now if it be demanded by the way, whe
there ſhall be in hell material fire to the tormen
the damned.
I Anſwer, it is no point of faith, or ma
neceſſary to ſalvation to know yet freely to de
my opinion without diſparagement to the opin
of the contrary minded, I ſee no reaſon to
contrary: for inaſmuch as the body ſinneth
the ſoul it is juſt that it be puniſhed with the
Now inſomuch as the Scripture hath expreſſed
torment of fire, I think it curioſity to expou
that by a figure, and to be fain to ſearch out
ther figurative ſpeech, to find a matter to tor
the body, fire being apt to torment and being
greateſt of all torments, neither is it material
may be ſaid that then there muſt by that reaſon
a material worm to gnaw, as well as fire to bu
for fire can torment the body, but a worm can
torment the ſoul, and therefore that which can
literally be underſtood to be done muſt be figu
ti

ſhvely expounded, which expoſition that may be
owne, ſo underſtood need not but literaturely to
oke expounded.

fat This doctrine may be a powerful motive to all
emandring ſinners that go aſtray after the corrupti-
ons of their own hearts in the deſert paths of
o diſobedience, to return unto their GOD by true
wipentance, leaſt they die the death for their
endiſobedience: If the poor ſheep in the wilderneſs
hed but know, that if they continue ſtragling from
heir folk, they would aſſuredly be devoured of
e Wolfe, they would ſurely (although wanting
maſon) by the very conduct of ſenſe, make haſte
del the cuſtody of their ſhepherd: This then being
ppioſt certain, that all that go aſtray from the wayes
to GOD, and ſo continue wandering either till
h e day of their viſitation be paſt, or till death
he ke away the time and place of repentance, ſhall
ſed devoured of hell and deſtruction: Oh, how
ppould this move us ſpeedily to return to the fold
ut CHRIST to waſh away our ſins with the tears
orm repentance, to redeem the time, and to be
ingirned, that they come not into this damnation?
ial nce may all obſtinate and impenitent ſinners to
aſoir terror, ſee the aſſured end of all their wicked
o burſes by the eternal damnation both of body
can ſoul. What then ſhal become of all Idolaters,
cadulterers, Drunkards, Swearers, breakers of
figids Sabbaths, Covetous, Earth-worms, Uſerers,
ti Oppreſſors,

Oppreſſors, and ſuch like, that live and die in t
ſins; ſurely they ſhall be bound up in bundle
be burned, they ſhall go into everlaſting p
Maletactors on earth have ſome hope after
tence to eſcape their temporal puniſhment;
men are drawn by many means to revoke t
ſentences, and to grant their gracious pardo
But in this judgement the damned have to do
GOD, who is feared by no mans greatneſs alte
by no reward, with whom is no changing
ſhadow of turning, and therefore his ſentenc
unrecoverable: neither after this life is there
time, place or liberty of repentance: but a
tree falls ſo it lyes, either to life or deſtruct
Amen.

FINIS.



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